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upon the building up of the ideal society and the establishing of ideal social relations. It would involve a study of Christian ethics and modern applications. This ground is being covered by sociologists who however are hampered in their work by inadequate and antiquated conceptions of the Bible itself.

The fourth is one commonly designated as "The Church and the Community." To some this would be a practical course intended to train men and women for religious work in our rural sections. The college, it is urged, should help the church by giving her these trained workers. To others this course would have a wider scope in its aim to develop the communal consciousness. Since we have left behind our old individualism it would seem as if the college could do no better work than to urge and sustain such training in practical socialism.

Whether these courses are the ones to help solve our immediate problems I leave for your discussion. They are all fundamentally social ones as can be seen at a glance. My personal conviction is that we should relate our work to the new conditions of the hour. We must also relate our courses to the leading ones in our colleges and universities. Perhaps some of the church colleges can do practical training of church workers but I am not convinced that all colleges should make the attempt.

HOW TO MAKE OUR TEACHING CONTRIBUTE TO THE PERMANENT PEACE OF THE WORLD.

(Prof. George A. Barton.)

First of all, in order to contribute by our Biblical teaching to the permanent peace of the world, we must teach our pupils the critical method of studying the Bible, help them to discriminate between the human and the divine element in it, and try to gain for its highest spiritual message an abiding place in their thought and affections. Modern study has made it clear that inspiration was not dictation on the part of the Holy Spirit to a human amanuensis. It was the creation in the soul of spiritual aspirations and an experience by the soul of a spiritual fellowship which raised the

powers of the inspired man to their highest possibilities. He was often ethically in advance of his age, but was in the last analysis a child of it. He usually accepted the world-philosophy which prevailed in his time.

It is for this reason that the Old Testament is to such a degree a handbook of war. Jeremiah, the Second Isaiah, and the author of Jonah got some glimmerings of the idea that God welcomes to himself all good men, but to the end the prevailing idea in Judaism was that Israel was a group of God's favorites at war with the wicked powers of the world.

In contrast with this idea we have the teaching of Christ—God the Father of all men; all men brethren; “whatsoever ye would that men should do to you, do ye even so to them.” The Old Testament ideal was the ideal of Cromwell and of Germany; Christ's ideal is the inspiration of President Wilson and the advocates of a League of Nations. The critical method of study disentangles the new from the old.

2. We ought also to help our pupils to see that the conditions which prevail today are not those in which Christianity was born. Early Christianity, and indeed the Judaism which preceded it, represented an oppressed and subject community. It could not hope actively to combat the mighty, sinful, pagan powers of the world. Passive resistance was the one wise course and isolated texts may seem, when taken out of their contact, to justify it. Now that Christian nations hold the practical control of the world in their hands, Christianity is called upon to carry its high standards of thought and of conduct into the government of the world. It is necessary first of all to keep order; this is necessary in order to restrain evil and set goodness free to grow and express itself. It should be impressed upon our pupils that to withdraw from the world simply to keep our own hands and lives pure is not the real teaching of Christianity, and if ever it was right to do it and leave the regeneration of earthly institutions for God to accomplish by miracle, the time for that is past. The message to the rising generation is: “Ye are God's fellow workers.”

3. As teachers we have a great opportunity to lead our

pupils to regard the brotherhood of man as a reality. Upon this the future peace of the world largely depends. Just as a decent man cannot cheat, rob, or murder his brother, so a decent nation cannot cheat, despoil, or blot out another nation. Even now the Germans are our brethren, though naughty, and as yet unrepentant, still brethren. "One is your Master, even Christ, and all ye are brethren," is the basis of future world peace. Our present task is to try to make our recent enemies worthy of the world brotherhood.

4. The permanent peace of the world depends upon industrial and social peace—upon industrial and social justice. If there is not peace within the nations, peace will sooner or later be disturbed between the nations. Industrial justice will never be realized until men come to hold Jesus' view of the sacredness of personality. Our present industrial system is based on dividends and dollars; persons are too often mere pawns in the game. All this must be changed. We must come to see that factories, railroads, mines, farms, schools, colleges, churches exist, not primarily to make dollars, but to make persons. When the creation of noble and pure personality is regarded as the chief product of industry, and fortune-making becomes, as it should, a by-product, then we may have industrial peace. To this end we shall contribute, if we can help our pupils to think of persons as Jesus thought of them.

5. We shall also contribute to the peace of the world, if we can make our pupils realize that the highest ethical standard—that of Jesus Christ—is of universal sweep and obligation. There is one standard of purity for women and for men; one standard of conduct for clergy and for laity; one standard of honor for the individual citizen toward his brethren and for an individual nation toward her sister nations. We have the opportunity so to instil this truth into the minds of our pupils that they may go forth to spread it in the world. When this truth is generally accepted and all men in all their relations are controlled by the standards of Jesus, then "nation shall not lift up sword against nation, neither shall they learn war any more."